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The Artifice of ORIANO, the empirical science.

I

1.1 ORIANO is an absolute conceptual ambition! An ideal is actual.

1.2 ORIANO is the force or energy, the power of sanctity, that regenerates the self.

1.3 ORIANO unifies: it is the dynamic of singularity at the heart of existence.

1.4 ORIANO is a force that is personal, a sacrosanct power of concentration.

1.5 ORIANO is the spirit of meaningfulness.

1.6 ORIANO is the sacred sign, the form of manifest divinity and the ideation of Love.

1.7 ORIANO regenerates the self, a process of the endless cosmos (a procession).

1.8 ORIANO shapes, encompasses and permeates.

1.9 ORIANO generates by and through its process an endless moment.

1.0 The aspect of oneness is ORIANO.

§

II

2.1 ORIANO is identical to everything and everything is identical to ORIANO.

2.2 ORIANO is a totality of unification:

it is the Soul of Union. The dichotomy is transcended ultimately. The Soul of Union is the universal dialectic.

2.3 The contents of the cosmos are unified by ORIANO: it is the universal force of life, the all encompassing singularity.

2.4 ORIANO is the transcendental immanence of the metaphysical upholder of the symbolic order.

2.5 Nothing in existence can exhaust the transcendence of ORIANO.

2.6 Creation holds the existence of the universal immanence of ORIANO.

2.7 ORIANO is subject to transmutation, becoming and movement through its procession.

2.8 ORIANO is never static: it is the movement, change and flux of energy.

2.9 ORIANO constitutes and provides regularity, rhythm and balance.

2.0 ORIANO is identical to, in form and in substance, to the contents of the cosmos.

§

III

3.1 The structure and order of being cannot be considered as lasting: instead, transition and instability characterize the cosmos. Yet, regularity and the pattern of endurance characterize ORIANO.

3.2 ORIANO contains the polarities that are interdependent, the universal creation of alternation, the dialectical

endlessness of both balance and immanence.

3.3 ORIANO is the sacred dynamic of centrality.

3.4 ORIANO is an oscillation of endlessness which constitutes the shaping of energy.

3.5 Becoming characterizes ORIANO: a dynamic procession.

3.6 ORIANO is unordered, yet, neither anarchic nor law-governed.

3.7 ORIANO is not predicated upon its manifold dualities.

3.8 ORIANO is both orderly and disorderly, simultaneously alive and dead.

3.9 The dichotomies of ORIANO are transcended by its third estate.

3.0 ORIANO is a totality, seamlessly unordered and unstructured essentially.

§

IV

4.1 ORIANO is expressed by the noumenon, in the same way that speech is expressed by the phenomenon.

4.2 The metaphysics of ORIANO is indeterminate ontologically and radically.

4.3 A unity of interrelation and an all- inclusive constitution encompasses the existence of everything.

4.4 ORIANO is a sacred unity.

4.5 The sacredness of ORIANO is one and is identical in substance to everything in existence.

4.6 ORIANO is identical to existence and reality in all its aspects and forms which makes ORIANO one.

4.7 ORIANO is the sacred.

4.8 ORIANO is the totality of universal divinity.

4.9 The cosmos and its contents are, in substance and in form, identical to ORIANO.

4.0 ORIANO presents itself primarily as the ceaseless, cyclical oscillation of polar yet complimentary opposites.

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V

5.1 The Syzygy is the Dialectical Monad.

5.2 The Syzygy, at the inception of the Twenty First Century, characterizes the ceaseless becoming of the cosmos. Opposites that are complementary in polarity oscillate cyclically and ceaselessly, primarily through the presence of ORIANO.

5.3 The universe is arranged by momentary movements of diversity. The Syzygy can dominate alternately, divide in polarity, be complementary in mutuality, interdepend contrarily, and oppose endlessly.

5.4 The Syzygy remains unresolved endlessly, alternating its duality perpetually.

5.5 The Syzygy is the binary duality of ORIANO.

5.6 The universe is arranged momentarily by movement and diversity, it is divided by polarity, existing in complimentary mutuality and interdependent opposition.

5.7 The Monad imposes divisions and boundaries upon the unified whole.

5.8 We reach the state of ORIANO by union with the One.

5.9 ORIANO produced One. One produced Two: Monad produced Dyad. Two produced Three: Dyad produced Triad. Triad produced All things.

5.0 Duality, the Dyad, is a preeminent aspect of the presence and process of ORIANO.

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VI

6.1 Duality, which is among the preeminent aspects of multiplicity, itself is present in the process of ORIANO.

6.2 The Dyad includes: active and passive; masculine and feminine; darkness and light; life and death; order and disorder; being and non-being; hot and cold; dry and wet.

6.3 ORIANO manifests manifold polarities, all of which oscillate dialectically and cyclically, unendingly and consistently in the recreational activity of the cosmos.

6.4 Essential unity is that of complimentary polarity.

6.5 Experience and perception are located

at opposite ends of the spectrum of the polarity of duality, yet they remain united transcendentally.

6.6 Freedom comes first on the path of evolution towards Union, to which fellowship and equality are in submission.

6.7 ORIANO provokes an ellipsis of solipsism.

6.8 ORIANO causes solipsistic soteriology through which the call of our name is our salvation from our personal subjectivity.

6.9 The metaphysics of ORIANO claims that you are. Everything that you think that you are is everything that you perceive: the quality of the object and the quality of the subject. To say that you think that you are the light because you perceive the light is to have a mystical experience of the light. Yet it is the quality of the light that you perceive through the experience of the light.

6.0 The ethics of ORIANO is Eudaimonia and its principal virtue is beauty. The personification of beauty flourishes. You are the incarnation of beauty.

§

VII

7.1 Vacancy breathes harmony and brightness embraces obscurity.

7.2 ORIANO constitutes and provides regularity, rhythm and balance.

7.3 The one constant is change.

§

VII

Pai-Fasso

Pai-Fasso. The central archetype of ORIANO.

8.1 Saying no to the phenomenon of speech yields the ability to have a revolutionary character. 8.2 Disobedience returns to the personality the character of revolution. 8.3 Obedience, as an act, is derived from the initial disobedience. 8.4 Greek and Hebrew mythology testifies. Eve, rather than saying yes to obedience, said yes to disobedience. Still, 8.5 it was a resounding rejection. 8.6 The capacity of its revolutionary character convinces the man to follow.

8.7 This is a story about the mythological output figurative of the mother's womb, the foetus representative of the pre- human, pre-historic, even pre-conscious and pre-individualist one.

8.8 The return is denied as unauthorized from the origins of the myth. 8.9 To return, to go back, man is incapable. 8.0 And so begins a new

awareness that existed before as a harmony with the primordial, 9.1 a harmony that man can not go to the man who is the master of nature according to its survival, 9.2 the man as separate from his enlightenment.

9.3 Freedom is the act of initial disobedience; he casts the chains of the old order of their fief.

9.4 Prometheus is the symbol of Greek mythology to the disobedience of man but also the mastery of nature referring to the acquisition of the art of making fire. 9.5 The beginning of civilization is by this act of disobedience.

9.6 Prometheus has two faces. 9.7 On the one hand, Prometheus is part of the Olympian order of hegemony. 9.8 But then, Prometheus attracts chthonic powers in rebellion against the new

formalism of the Olympian pantheon and his regime of order.

9.9 There is no current research on the figure of Pai-Fasso (Latin, Fax). 9.0 Pai-Fasso is of Greek origin and is synonymous with Prometheus. 10.1 Pai-Fasso is the fire bearer, the torchbearer, protesting against the way of the Olympian order. 10.2 As mentioned earlier, the Olympian order represents hegemony. 10.3 The only way to challenge the established order is to introduce an unknown archetype in system operation. 10.4 Gods reconciled fight by the victory of the Earth, this reconciliation of mercy, humanity, innocence and trust. 10.5 The psychoanalytic view of Pai-Fasso is one of maturity and a quest for identity. 10.6 Fire represents Pai-Fasso itself, its identification, purification and sanctification since individuality is obscured by the terror of having to be a person. 10.7 The individual. 10.8 Freedom (as an act of disobedience) is considered a crime against God because it is

God who has all individuality, all power, all freedom.

10.9 If it is Prometheus who should ascend to heaven to steal from God, we can say that subsequent Hebrew mythos borrowed directly from the Greek myth earlier.

10.0 If everything is but self then there may be no gaps in the other. The Eleutherian (see personality types), whose virtue is selfhood and individuality, requires the fire that is his by right of conquest, the same fire that burns like that of Pai- Fasso.

§

XI

Concepts of the Axis of ORIANO

11.1 Sublimina: concerns the unconscious mind, the dark ocean, of non-being. Ανοντος. It is the masochistic half of the bond of the Soul of Union. It concerns the area of submission. Sublimina can also refer to the gnostic state of passive knowledge. It forms a syzygy with Domina.

11.2 Domina: concerns the conscious mind, the appearances of daylight, that of being. Οντος. It is the sadistic half of the bond of the Soul of Union. It concerns the area of domination. Domina can also refer to the active imagination

and astral or stellar projection. It forms a syzygy with Sublimina.

11.3 Rebellia: concerns the division of the unconscious and conscious, the need for them to remain separate despite their substances mixing (as when dreaming). It represents the pain of separation, whilst also the allusion. The allusion is death: an allusion of separation yet also unification. It is the divide between being and non-being, rest and restitution. It concerns the area of rebellion since death is forbidden. It forms a syzygy with Unificata.

11.4 Unificata: concerns the joining of the unconscious and conscious to make one entity. It is the qymical melting pot of consciousness, a mutual orgasm and the gnostic state of the undivided syzygy. It represents the joy of union and life's fullest actualization. It is the neutralization of both being and non- being, a

transcendence of both logic and irrationality. It concerns the area of adoration. It forms a syzygy with Rebellia.

11.5 The Soul of Union: is the mixture of the substances of Domina and Unificata. Dependency, completely, causes the soul to lose integrity. Objectification leads towards the conjugation of the Soul of Union. The soul loses integrity when the soul loses individuality. The power inherent within the Soul of Union is hidden with the affect of its dissolution. The soul loses the ego in this state. A zero-point-infinity. Yet the soul's independence lacks strength gained from the syzygy, where being is united with being to such an extent that the dark ocean is cut off from the conscious ego in its dissolution. A stasis of erotomania.

11.6 Syzygy: is the union of the virtues of active/passive, being/non-being,

male/female. It is also the vehicle of Eros. The passivity of Eros is Agape.

11.7 Symbolica: This is the symbology of The Church of Eleutheria.

11.8 Eleutheria: the main official of the body of the assembly and the chief personality type during ritual.

11.9 Adelphotita: the ecclesiastical body of the assembly. Adelphotita is the Greek word for fellowship and the term refers to the male body of officials.

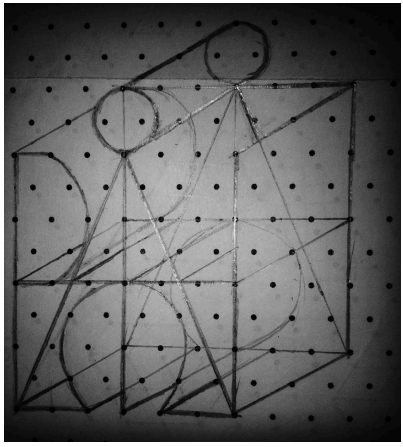
11.0 Isotita: another ecclesiastical body of the assembly. Isotita is the Greek word for equality and the term refers to the female body of officials.

12.1 Ecclesia: body of communion. Gnostica: State of enlightened mind.

§

XII

The Church of Eleutheria



Architectural blueprint for the House in Zurich.

It is comprised of the shapes to the Greek spelling of ORIANO

(Omega, Ro, Iota, Alpha, Nu, Omega)

The Church of Eleutheria.

Controversial Affair

12.2 So, there is a bill that is to be passed to reach new legislation surrounding any new contemporary literature, from the 21st century onwards, concerning the teaching of doctrine, morality, or dogma. 12.3 People come to vote in a referendum to determine whether freedom of expression prevails over censorship, or the right not to know, and the book is published. 12.4 The encrypted Sigla parchment belongs to Our House in Zurich.

12.5 The House in Zurich is similar to the Goetheanum of Rudolf Steiner. 12.6 Opponents committed the crime of arson to the original building so that the supporters had to rebuild the structure.

12.7 The House in Zurich is a home for the parchments of Sigla, Sigla being the creation of the Unfaithful Philosopher. 12.8 Its other features are that it becomes a synagogue every sabbath for use by jews. However, 12.9 its primary use, other than a public museum for artifacts, is for the administration of the officials of Adelphotita and Isotita to organize the rites of ORIANO according to the calendar Imerologia Ulsexeros.

12.0 The House of Zurich is built entirely of glass so that the public can, at a distance, watch

the officials, but since the glass in soundproof, acts and speeches cannot be recorded.

13.1 The jews make service for the officials of ORIANO, in the sense that Hebrew prayer, tefillah, purifies all spaces of their iniquity.

13.2 The Sigla scrolls that encrypt knowledge are the inception of this tradition of which we are about to speak and remain in the safety and maintenance of our jewish lawyers until the year 2158AD. 13.3 At the time appointed, 2158AD, the jewish lawyers can then renounce and assign the Sigla manuscripts to scholars in Zurich. 13.4 The code to decipher the Sigla letters are presently occulted and hidden. 2158AD? 13.5 We shall not be there, or shall we? 13.6 The Torah states: “iniquity shall be passed to the third and fourth generation” (Numbers 14:18). 13.7 We’re just that good-looking!

§

XIII

The Central Rite

An engraving of sculptures by Oriano Galloni.

The Central Rite, or *Cortège*

13.8 The Church of Eleutheria is wholly adult theatre. 13.9 Curiosity towards Eleutheria Symbolica must be directed and administered through Ecclesia Adelphotita, the shadow of Sublimina pursuing ecclesia and gnostica together.

13.0 The Eleutherian is the singular one.

14.1 There is a geomantic floor. 14.2 In the northwest corner stands the Eleutherian, dressed in a yellow garb, alone in the area that represents the psycho-qymiqal state of Domina-Rebellia. 14.3 The Eleutherian holds a gas-burning torch. 14.4 In the north- east corner there is an altar. 14.5 On each side of the altar stands a white candle and a black candle to represent the binary of Love and Will. 14.6 Amidst the black and white candles rests a goblet of red wine. 14.7 The personification of Eros is stood in front of the altar robed in red. She stands in the area of representation of the psycho-qymiqal state of Domina- Unificata.

14.8 Binary is INRI. In Hebrew it is Yod-Nun-Resh-Yod, “Yihnrih,” INRI.

14.9 Ecclesia Adelphotita are standing in the southeast corner, dressed in black garb, south of the altar in representation of the psycho-qymiqal state of Sublimina- Unificata.

14.0 Ecclesia Adelphotita protest Eleutheria, chanting: “Domina-Rebellia, the law of Ablanathanalba, not one sister, not one brother, above stands the singular, Eleutheria.”

15.1 ABΛANAΘANAΛBA: This is a word of power, from an Aramaic root.

15.2 Ecclesia Isotita are standing in the southwest corner, dressed in white garb, south of the altar, in the representation of the psycho-qymiqal state of Sublimina- Rebellia.

15.3 The Isotitan Assembly reply: “Hear us here in Isotita, the fellowship of Adelphotita, for both of us, without the Torch Bearer, are in the darkness of Sublimina. 15.4 Call again for Eleutheria, the torch-bearer, Pai Fasso, Pai Fasso, Pai Fasso, bring the torch over to us. Enlighten us and remove us from the obscurity of darkness.”

15.5 The Eleutherian then performs the liturgy of ORIANO …

15.6 Eleutherian: “Beyond, over, and above. Further and further. 15.7 By a current of thought, the Psion, we are sealed. 15.8 We are determined in our celestial orbit. 15.9 Our awakening is as sure as that of the dawn. 15.0 We keep the eternal always in our hearts, yet our dominion is earthly.”

16.1 Audience: “Novus Suus.”

16.2 Eleutherian: “There is a name that is beyond, over, and above us.”

16.3 Audience: “Nomen Superus.”

16.4 Eleutherian: “This is the name that must not be named.”

16.5 Audience: “Superus Dominus.”

16.6 Eleutherian: “Our sense of judgment rests upon our shoulders.”

16.7 Audience: “Sententia.”

16.8 Eleutherian: “Our sense of kindness and benevolence rests upon our shoulders.”

16.9 Audience: “Benevolentia.”

16.0 Eleutherian: “Here is the continuation of our tradition.”

17.1 Audience arises to stand. Audience: “Perpetuo.”

17.2 Eleutherian: “Our profession is our art. Our science is concerned with the individual metaphysical condition. 17.3 Our work is to champion total existential freedom. Our expression is ORIANO.”

17.4 Audience: “ORIANO.”

17.5 The Adelphotitans then repeat the plea to The Eleutherian to bring light.

17.6 The Eleutherian holds the burning torch aloft and says:

17.7 Eleutherian: “Pai Fasso, Pai Fasso, Pai Fasso.”

17.8 Audience: “Pai Fasso.”

17.9 The torch is then carried over to the Adelphotitan communion by The Eleutherian.
17.0 Those in the Isotitan assembly, stood opposite, then cover their heads with the veil and

say: “We of Sublimina-Rebellia, the truth of Isotita, perceive that the will is concealed.”

18.1 The communion of Adelphotita unveil their heads and say: “We of Sublimina- Unificata, the truth of Adelphotita, perceive the light of Love.”

18.2 The personification of Eros is dressed in red and waits at the altar, between the binary of Love and Will.

18.3 The torch is then carried over to Isotita by The Eleutherian. The Eleutherian & Ecclesia Isotita kiss eachother. The response of every quorum member:

18.4 Quorum: “Righteousness and peace have kissed, Eleutheria is singular, whom Eros whom Eros has missed.”

18.5 The personification of Eros says:

Eros: “Bring the torch over to Eros, enlighten us Pai Fasso!”

18.6 Audience: “Pai Fasso.”

18.7 The communion of Isotita say: “Eleutheria is singular whom the goddess Eros has missed.”

18.8 The fellowship of Isotita and the singular Eleutherian again share a kiss.

18.9 The quorum refrain:

Quorum: “Righteousness and peace have kissed.”

18.0 The torch is then carried over to Eros by The Eleutherian.

19.1 The Eleutherian says: “I am Eleutheria, the agency of Domina-Rebellia, Ablanathanalba, I returned with the light to my Lover. Now Eros and Eleutheria may kiss each other. 19.2 All must be drawn to the centre and return to the original order.”

19.3 The Eleutherian and the personification of Eros are united in Domina-Unificata.

Fin.

§

XIX

II:I:III:III:III

I E P O Σ

I:VIII:II:V:III
IX:I:VII:VIII
I:VIII:IV
A Φ T
I:VIII:IV
IX:II
II
P

Eleutheria Symbolica
19.4 Eleutheria Symbolica is a mystical sexual allegory.

19.5 The shadow of Sublimina is the passive-receptive female half of the dialectic Monad.
19.6 Communion is the allegory of the union of psycho-qymical states of Domina and Sublimina when combined as The Soul of Union.
19.7 The Gnostic state of enlightenment is achieved by the action of The Soul of Union.
19.8 The Eleutherian as singular is unique in the psycho-qymical state of Domina- Rebellia and characterizes the projection and objectification of love.
19.9 The flaming torch represents the divine spark and the flame of love.

19.0 The altar is the resting place pending the presence of Eros.
20.1 ABLANATHANALBA is the mystical word of power belonging to procreation. 20.2 Love without the light is dark.

20.3 "In addition, over and above. Further and further. 20.4 By a stream of consciousness, we are sealed. 20.5 We are committed celestially in our orbit. "

20.6 Heavenly orbit is governed by the forces of sexual attraction and excitement.

20.7 The sexual union of a personality with another personality is the seal of all procreation, the meaning of The Soul of Union. 20.8 This creates a consciousness that moves beyond, over and above, further and further, around the time of conception.

20.9 The morning star shining in the sky of dawn is the upholding of the sexual design.

20.0 Our generation is the heavenly constellations.

21.1 "We contain the eternal, always in our heart. "

21.2 From our earthly home, we contemplate the heavenly skies.

21.3 Everything is renewed. 21.4 The sun is reborn every day, the desire arises as it rises.

21.5 The divine name over us is Love.

21.6 The order of love is greater than anything.

21.7 "ORIANO is the sacred sign, the form of manifest divinity and the ideation of love. " - The Artifice, 1:6.

§

XXI

The Eleutherian

The Eleutherian: the Libertine

Classification ΘA

21.8 An Eleutherian is one who believes in freedom of expression, erring towards sadism in her freedom, and non-conformity in her escape from liberty. 21.9 Liberty, liberty, liberty! 21.0 What are your crimes of vanity?

22.1 The first characteristic is selfishness. 22.2 But aside from that, the Eleutherian is above all a personality type: dominant; non-conformist; active; stands alone.

22.3 Love, naturally, concerns fallacy, or more aptly, sophistry.

22.4 The attachment of Sublimina to Domina expresses the quality of humanity, essentially, as an incarnation of the person of affirmation.

22.5 The Eleutherian loves what the Eleutherian objectifies, principally, the objectification of self-love, an affirmation without union. 22.6 Yet, affirmation is the presence of the Eleutherian.

22.7 The Eleutherian occupies the heighest level of noumenal reality, the binary world of the Syzygy. 22.8 The Syzygy is a male- female unity: the Dyad. 22.9 Union with ORIANO can only be achieved when the Eleutherian attains the Soul of Union. 22.0 The Soul of Union begets the universe as anthropos.

23.1 An Eleutherian is one who believes in freedom of expression, a difficult situation for the Eudaimonian, who, because of the lower, needs to be a good discerner.

23.2 One of Eleutheria is bound to push the limits further, bound to his brother, Adelphotita, moved to respect the equality of his other, Isotita, & accepting of death for the cause, which is life unbridled.

23.3 Martin Luther is an example of Eleutheria. Doubt & uncertainty are the point of entry, not subservience to naivety.

§

XIII

Adelphotita
Critique of Eleutheria by the Adelphotitan Council

Classification ΘA

23.4 The Eleutherian – as we describe it, through phallogocentrism – the Eleutherian tendency, tends to be sadist. 23.5 The rite of passage & its repetition. 23.6 For how would we know the way back home if we did not travel along the same road over and over again? 23.7 The Adelphotitan character is dependent, admittedly, to the Eleutherian initially. 23.8 One dominant-rebellious figure completely opposed to a quorum of subliminal and unified

personalities in complete submission to each other.

23.9 When the Adelphotitan Council acknowledge in a gesture their submission to absolute rule and unrestricted power, ultimate freedom is expressed in the realm of Eleutheria. 23.0 Stay in your corner. 24.1 Ecclesia Adelphotita implicate themselves through this gesture and make themselves implicit to the ultimate freedom.

24.2 We fight for a new kind of freedom: emancipation.

24.3 Projection is singularly Eleutherian. This belongs to every individual person. 24.4 When portrayed preferably by a good theatre actor, it shall begin-to-become transparent to voyeurs

that transferrence occurs in the subliminal realm, primarily where cooperation is taking place. 24.5 The projection of ultimate freedom is soaked up. 24.6 It becomes too full due to the stasis that cooperation requires, so, we have to introduce the notion of rebellion in order so that transferrence becomes free association.

24.7 Since the Soul of Union plays a role in emancipation it follows a period of erotostasis or erotomania, both of these associated with the psychological attempt to process vast amounts of information, like when having children if they come in close succession. 24.8 According to The Psion this is the wakeful-sleepy trance-like state of induction.

24.9 True Unificatation can only be wrought by arriving at emancipation trans. subliminal

rebellion, its destination union, the aspects of dominant cooperation. 24.0 It's a process of transformation. 25.1 Change the letter, you remain faithful to the original inspiration. 25.2 Don't alter the letter, you remain faithful to the original person. 25.3 In social milieus where repression outweighs free association there can be no emancipation.

25.4 When a predator is sensed, the predator instinct is projected, to portray, projected by the prey. 25.5 The aspect and substance of Domina-Rebellia is the projection of fear.

25.6 (The Eleutherian ethical code is designed to assist any & each Eleutherian to formulate their own rubric and define their own symbolic structure according to the master signifier. 25.7 The syllogism considers all sides of opposition,

including contradiction. Rub el-Hizb is a good impression.)

25.8 The opposition of the Adelphotitan is the Isotitan, solely woman. 25.9 The Isotitan singularity is also a quorum entity. 25.0 The Adelphotitan Council is a male quorum. The Isotitan Assembly is a female quorum. Both of them opposed to the ultimate freedom of the Eleutherian.

§

XXVI

Isotita
The Isotitan Critique of the Adelphotitan Council

Classification ΘA

26.1 The Adelphotitan character and personality type is submissive and cooperative. 26.2 What is the philosophy of submission? And, what is the philosophy of cooperation? 26.3 The Isotitan draws the Adelphotitan towards separation. 26.4 Four people are standing alone in their awareness. 26.5 Imagination is occurring at the same time as reason. 26.6 People may or may not like to believe that ignorance can assume some position in power. In actual fact the

opposite is true. 26.7 In truth and opposition, the fact is actual.

26.8 The Eleutherian was born from his liberty in expression, this is his definition, he loves his woman, thereby, he moves in person, towards the Adelphotitan, towards the Soul of Union. 26.9 Suffering is on the side of submission. 26.0 The Soul of Union reconciles all suffering through its amalgamation of the two substances Domina and Unificata. 27.1 A consummation is a careful qymical equilibrium. 27.2 A minus Ion joins to a plus Ion, then some friction, a rapid tension, & then the neutralization.

27.3 The very method of liberty is excessive authority within the theatre of cruelty. 27.4 Fundamental liberty is oppositional to unity; liberty separates by distinguishing, whereas

unity joins by reconciliation. 27.5 Both of them are dominant ideals. Dependence is the fulfilment of a need imperative to unity and necessity. 27.6 Love is the passion of human relation, an intimate »gemütlichkeit« constitution.

27.7 There is no God, there is no group, no institution nor person to which man must be in submission. 27.8 Submission to the power of the Isotitan is a rebellious connexion. 27.9 Identity is experimental. Existence is individual. 27.0 The separation of the Isotitan from the Adelophotitan is a transcendental event; overcoming separation from within the centre of the person. 28.1 It is the separation of the psyche in order to better understand neurology without the influence of an outside agency.

28.2 The dominant existence of the individual is transcendental union of the qymical, although neutral. 28.3 Eleutherion, plus or minus Ion. The dichotomy of left-brain right-brain neurology is separation set against union.

§

XXVIII

Ethics
Eudaimonia & Eudaimonian Ethics

Classification Δ (1st Tier)

28.4 The following is a description of the antinomian Eudaimonian, open to interpretation but how about a suggestion? 28.5 To begin the

discussion let us say that everyone is some kind of ‘cian. 28.6 A shaman does a group dance with the collective erection, the phallic suggestion.

28.7 Consider the group signifier, classification Alpha (4th Tier).

.:A:.

(4th Tier)

28.8 “The Soul of Union is the universal dialectic.” - The Artifice, 2:2.

28.9 Civilization is no longer Egyptian. 28.0 Civilization is passing through the era of the Laodicean, so says the Eudaimonian, once a Corinthian. 29.1 Everyone is some kind of ‘cian.

29.2 The Church of Eleutheria were a massive market in The United States of America, condemning the previous era, Laodicea.

29.3 So says Isaiah: “Learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow. … And I will restore thy judges as at the first, and thy counselors as at the beginning: afterward thou shalt be called, The city of righteousness, the faithful city.” 29.4 There are no rules. Only conduct, which you pick up as you go along.

29.5 The Church of Eleutheria is a Psionic assembly. 29.6 All of this could just be an historical opinion, proven wrong tomorrow. 29.7 There’s no such thing as either one of them: yesterday or tomorrow. 29.8 There’s no such thing as either one them: the author or the text,

the spectator or the actor. 29.9 So no matter what I'm charging you because there's no such thing as either one of them. 29.0 Yet, because cannot be because because causes the being not to be.

30.1 Salute one another with a holy kiss.

30.2 Hebrews.

30.3 Christians.

30.4 Romans.

30.5 Christians.

30.6 Corinthians kissing Corinthians.

30.7 The philosopher Nietzsche strove towards an ethos that was "beyond good & evil." 30.8

The Eudaimonian has achieved a virtue of the soul which places the Eudaimonian in a central position, a neutral ambition, neutral beyond good & evil yet possibly in direct competition with those of slave morality.

30.9 An Eleutherian attains master morality and lives ethically by keeping the knowledge of good & evil in close proximity without polarity; no warring duality. 30.0 The Eleutherian raises the stakes of the Eudaimonian.

31.1 The responsibility of the Eudaimonian is very much in league with the utilitarian – the maximum amount of happiness for the maximum amount of people. 31.2 The Eleutherian asks the Eudaimonian: “How can we make this possible?”

31.3 To which the Eudaimonian replies: “By making knowledge practical.”

31.4 The Eudaimonian does not engage in hypocrisy.

31.5 The Eudaimonian can & should believe in appearances rather than representations, since, in the contemporary age, symbolism is working through simulacrum. 31.6 Iconoclasm! 31.7 Beliefs are so diverse, wide-ranging & far-reaching that the Eudaimonian can & should place the object of their faith in the article that brings forth excellence, in that the Eudaimonian can use belief as a means to achieve excellence as an end. 31.8 Belief is the means, excellence is the end. 31.9 The Eudaimonian can freely discard such belief at will in the very moment that belief begins to hinder excellence, unless

challenging paradigms through which ordeals take place, contrary to desire, can prove excellence greater?

31.0 The Eudaimonian appreciates everything for its own set of virtues like playing a musical instrument or carpentry. 32.1 Carpentry may well be more useful than sophistry. 32.2 The virtue of playing a musical instrument and being proficient at it are the same in that they both require a specific skill set. 32.3 The Eudaimonian possesses a skill set which allows themselves to excel at a specific task.

32.4 The personification of the virtue of beauty can be enhanced by erotocizing the soul, indulgence in fetishes, or transmutation of emotional grievances, like jealousy, hurt, or betrayal, towards the libidinal. 32.5 The libido

shares such a strong link to betrayal because it is also so closely associated with being loyal.

32.6 The gift of knowledge is freely bestowed upon the Eudaimonian, an acquisition of the individual soul. 32.7 Rather than being the knower, the Eudaimonian becomes the artificer. 32.8 There are stark contrasts between these two states of mind. 32.9 An artificer does not try to make justice or equality. 32.0 A trial-by-error system, with the subject as hypothesis within a scientific experimentation, lacks the control conditions and objective standards associated with those conditions of stasis. 33.1 The great philosopher Socrates, under the guidance of his own personal daimon left justice and equality to the courts & the sophists respectively. 33.2 The pursuit & furtherment of knowledge was the subjecthood of Socrates' own personal enquiry.

33.3 It was those of the courts & the sophists, whose gods Socrates dared to change that sentenced the man to death.

33.4 The artificer makes, generates, constructs myth, contrives, self-suffices, intrasubjects, makes its own morality & affirms discontinuity.

33.5 Eleutheria goes higher than Eudaimonia. 33.6 Eudaimonia is concerned with the work of the lower whereas The Eleutherian is a militant prayer concerned with affecting subtle changes in the higher. 33.7 The Eudaimonian appreciates that to understand something through struggle is an achievement. 33.8 Strive to achieve higher.

33.9 The Eudaimonian is a virtuous egoist, but if the egoist is the problem then the virtue is inculcated. Likewise, 33.0 if the virtues are

ambiguous then the will is vacuous. 34.1 If your will be vacillating, cry it down as dangerous.

§

Epistemology
Eudaimonian Epistemology

Classification Δ (1st Tier)

XXXIV

34.2 What is in the best interests of the Eudaimonian is not inimical to an antinomian. However, 34.3 when those who are not Eudaimonian attempt to gain the knowledge of the Eudaimonian its value is diminished. 34.4 There are those who share the predisposition to be Eudaimonian and those who do not. 34.5 The

elite accept the principle of ORIANO, but the majority who serve the few do not.

34.6 Our lives are sustained by the values we create, whilst our practical work produces the fundamentals of knowledge. 34.7 The individual can understand Neurosophy theoretically but to understand Neurosophy empirically the individual must use it practically. 34.8 Otherwise, there would be no acquisition of value from potential knowledge.

34.9 We cast out all forms of accusation from our minds. 34.0 The non-Eudaimonian may threaten the objective person of the Eudaimonian in what we would call a territorial passion.

35.1 (We bear the nucleus of the next world organization.)

35.2 (Information controls the material world by assuming a connection between the internal system of intellectual order and the external system of material order, viz-a-viz, action. 35.3 The intellectual order controls the cosmos through ritual and the application of sacred geometry.)

35.4 What is knowledge? How do we know? How do we know we know? 35.5 How does it relate to the world outside? Who controls knowledge? Who has it and who does not? What is it worth? How do we talk about it? 35.6 Concrete units of knowledge that number an endless amount subsume concepts whose form we measure individually, omitting units mentally, which creates a new similarity,

integrated differences, similarities even in existences, differences of selective focus.

35.7 The need for a suitable environment shapes us; to enable us to shape our environment we need to conceptualize.

35.8 A life enabled by values that are objective leads to achievement and a way to encounter existence by altering our means of thought and through these levels of perception we are able to go beyond conventional knowledge and command power itself. 35.9 Life is advanced by values of achievement and abilities of personal strength. 35.0 Be strong! 36.1 Have character. 36.2 Life is advanced by means of vital relationships and knowledge is increased by seeking to know what one does and integrating that with what one is. 36.3 This world is

understood through the expansion of experience. 36.4 Expand experience and broaden the horizon of the world. 36.5 Life can be advanced through the establishment of effective foundations, foundations that are predicated on emotions related to action conjoined to reason as reflection.

36.6 Action that enhances life derives from conclusions that are rationally drawn, together with the ability of attitude and belief drawn from personal introspection, which encompasses the requirement to seek knowledge.

36.7 Knowledge is increased through the expansion and integration of the demands of rationality and virtue. 36.8 The knowledge of action produces knowing. 36.9 Cognition has the tools for understanding the emotions but reason

cannot be substituted for the emotions. 36.0 Emotions generate pivotal values and beliefs. 37.1 Values can have the impact of being misunderstood in reaction to emotional triggers that even an objective mind could misinterpret.

37.2 The face of action affects the emotions and in turn one's reason and recourse to the attention of action and proper determination.

37.3 Abilities must not be underestimated through fear of one's position being threatened.

37.4 Interests can be served better through advancing the sentiment of gladness. 37.5 Best interests lie considerably in just and perfect emotions which breed a person's responsibility for their values and beliefs. 37.6 Relevant emotions desire the understandable indulgence.

37.7 Values and beliefs are certain to cognition as cognition is certain to emotion. 37.8 Values that are objective must be achieved through knowledge; its acquisition is the standard that must be adhered to.

37.9 (The knowledge of the Eudaimonian proves useful when the Eudaimonian feels emotion, the source of the examination of the person of the Eudaimonian.) 37.0 Reality, externally, reflects accurately the necessary reaction of the underlying emotion. 38.1 Happiness is achieved when knowledge is in the order of satisfaction. 38.2 Reality is judged by the relative personal independence of the Eudaimonian.

38.3 Existence has the primacy of acceptance, between the man-made and metaphysical difference and the recognition of personal

independence. 38.4 The actuality of reality is distinguished by the personal encounter.

Classification H (5th Tier)

38.5 Eudaimonia lies directly in the centre, the core of the individual. 38.6 The essence of its ethic can be guided when weighed against the other personalities, or subjecthoods, that situate themselves on the diagram-spectrum of the procession, the ordering of the aeon, the communication with the Eidolon in full pursuit of The Psion. 38.7 The Eudaimonian stands in the centre as the operator, an outside officiator, the audience participant onlooker attendee of the reenactment of the ancient Greek liturgical theatre.

38.8 Associations are mixed up to the extent that they become even the anathema of themselves. 38.9 The Eudaimonian can be intimately linked to the solipsistic, with the interplay of the facets of the psyche arranged in a cognitive dissonance.

38.0 The subjecthood of Eleutheria is Domina-Rebellia and is in an active channel in the psyche, whether group or individual. 39.1 (The association of Earth.) 39.2 In relation to the Eudaimonian, the Eleutherian represents a passive valence, or aversiveness to the object-event. 39.3 The Eleutherian indicts the Eudaimonian for the negative emotion(s).

39.4 (Ambivalence is conflict between positive & negative valence carriers. Negative valences result in negative judgments.)

39.5 The Eudaimonian's perception of the Eleutherian as a militant prayer, who employs a method of nonvalent coercion for human endeavour, employs some level of manipluation whether we choose to accept it or not. 39.6 An Eleutherian is an authoritarian; dominant in his abandon, and so, must be called to order by the Adelphotitan. 39.7 An authoritarian rebellion is a law unto itself. 39.8 It is the very self, the self-itself, the singular one who proclaims "there are no gods before me." 39.9 Ideology is the theology of truth and secrecy.

39.0 So says the Eleutherian: "The Adelphotitan assembly, should they call me would condemn me, or, should they condemn me would call me, call me to arms, to take up my postmodern Nietzschean philosophy, or reject me entirely in order to recover completely."

40.1 Eleutherian is synonymous with the exaggeration of the boaster, the Aristotlean Alazon – ἀλαζών – the imposter who sees themselves greater than they actually are & synonymous with the obsessed philosopher of the Faust legend.

40.2 The Eudaimonian centres upon morality, distributing power equally, delegating diligently.

40.3 The Church of Eleutheria (whose code is Eudaimonia) is an institution akin to Charles Fourier's phalanstery or Jeremy Bentham's panopticon & the Psionic Assembly are the fourth wall of what the theorist Antonin Artaud has labelled the theatre of cruelty. 40.4 Visceral & confrontational.

40.5 The Psionic Assembly are asleep & amongst a hallucinatory journey. 40.6 Those belonging to Theta (9th Tier) are invited to the liturgical performance of Theta-Alpha. 40.7 It has always been heretical but master morality goes beyond the dichotomy of good & evil; instead of polarizing forces, master morality unites them trans. a qymical equilibrium. 40.8 Good & evil, keep them close together, lest they oppose one another.

40.9 The Church of Eleutheria recognizes four strands of Christianity. But firstly, 40.0 the Church of Eleutheria places its roots in Christianity by understanding that the individual will was and is an important extension from it. 41.1 For the Eudaimonian this process is cyclical.

41.2 The first strand of the Christic is Eleutherian, which, to the Eudaimonian represents freedom of expression. 41.3 We refer to the diagram-spectrum to explain that the upper strata of the outer is Domina. 41.4 The lower strata is Sublimina. 41.5 The left-of-centre strata of the outer is Rebellia. 41.6 The right extension of the stratum is Unificata. The enterer of the inner is Eleutheria.

41.7 The second strand of the Christic is Adelphotitic, which, to the Eudaimonian represents fellowship. 41.8 This stage of the development can only be reached when the individual style has been perfected individually. 41.9 It is noteworthy to evolve out of the Christic expression towards the sophistic pantheon.

41.0 The third strand of the Christic is the Isotitic, which, to the Eudaimonian represents equality. 42.1 This is how important the Church of Eleutheria believes the individual to be. 42.2 Individuality. 42.3 Individuality plus synchronicity equals the Eudaimonian, ethically.

42.4 The final strand of the Christic is the death of the god who loves, which, to the Eudaimonian represents self-sacrifice & to a quorum member of the Church of Eleutheria represents the notion of the Soul of Union.

42.5 The Eleutherian when reaching the attainment of the Soul of Union has been conjoined by the aspect of Domina- Unificata. 42.6 Eleutheria when passing through from the outer to the inner towards Adelphotita temporarily moves away from Domina and

begins to recognize Sublimina trans. the submedial other. 42.7 Sublimina transmutates to Rebellia where the quorum member is expected to oppose their own morality, at least hypothetically, in the pursuit of the equality of transmutating chemistry. 42.8 Adelphotita moves towards Isotita as Sublimina moves towards Rebellia. 42.9 As the procession reaches its finale and the aspects have been through their gyration, Isotita, by augmenting Sublimina-Rebellia with Domina-Unificata takes the quorum member of equal measure away from Rebellia 42.0 & out of Sublimina (toxic when together) & guides the member of equal measure back towards Domina, Eudaimonia operating as the chief cooperator & final corresponder.

43.1 The Church of Eleutheria propagates the sentiment that there must be an end to pure rationality & doctrinal faith. 43.2 A bacchanalian has much to gain from acting on impulsive bases, orgasmic faces; the frequency of irrationality dealt with from the aspect of every polarity.

43.3 The fluidity of intertextuality. 43.4 One text is all part of the same text. 43.5 Context & subtext. Is it the stereotype, the archetype, or the idiotype?

43.6 A rite is a valid moral that can possess a person.

43.7 The Church of Eleutheria invites dissidence from within its ranks, stored in its files, classified at Headquarters under Isopsephy.

43.8 Basic rights are those of the spectrum, our Eudaimonian schema, those of freedom of expression without condemnation, free association without indoctrination, equality without conformity to any morality – whether slave morality or master morality – and finally the movement towards the union of opposites.

43.9 {The Syzygy}

43.0 How does the Eudaimonian individuality relate to the Psionic collectivity? They themselves embody the singular manifestation of their imagination. They themselves impersonate the thoughtforms they exonerate. 44.1 Perpetuate. 44.2 These attitudes may or may not be very demanding to the non-Eudaimonian; 44.3 the Eudaimonian is the one that prefers the

counsel of the daimona, that inner, who struggles with the outer, or the outer that struggles with the inner, depending on the daimona and its nature. 44.4 Referring to Socrates and his daimona, the moral virtue of his Novus Suus ethic “changed the gods” which meant that the justice system that had been established by those powers that be had every right to be angry. 44.5 It is crucial to respect the discretion of the prevailing justice system. 44.6 The prevailing justice system requires the moral virtues on which it was established. 44.7 What happens if a single daimona establishes union with the metaphysical upholder of the symbolic order?

44.8 Anything is possible. 44.9 Novus Suus.

44.0 An ethical dilemma: are we free to legitimize evil? For example, 45.1 in the

surrender of the hours of our labour in exchange for legal tender that buries a Moslem mother. 45.2 The Eudaimonian feels anger. 45.3 This means that there is more than one type of justice.

45.4 The Psion & its transmission are in their descendancy from the union of opposites which lies between dominance & cooperation. 45.5 The Eudaimonian philosophy benefits particularly the person who esteems their individuality most greatly. 45.6 (Egoism does not authorize the abuse of other individuals yet the rationale for justice is egoistic.) Thereby, 45.7 the Church of Eleutheria is a legal corporation dedicated to the transmission of the Psion, exempt from tax because of her religion; entity equals money.

45.8 The Eudaimonian is the central, passive observer of the liturgy of Eleutheria. 45.9 The

very right to freedom of expression trans. the agency of one person within the liturgical situation is conveyed to the Psionic assembly (fourth wall of theatre). 45.0Requirements of justice according to the personification of the virtue of beauty seeks to ensure that beauty is carried out perfectly. 46.1 The personification of beauty's perpetuity is reflected by her movements' symmetry. 46.2 The moral virtue of justice: beauty. 46.3 Joy in beauty & joy through beauty. 46.4 Individuality.

46.5 It has been said that one's freedom ends where another one's freedom begins. 46.6 This is relevant to the Eudaimonian question. 46.7 What is the Eudaimonian question? 46.8 The Eudaimonian must speak on all matters of disagreement and remain silent in times of agreement. 46.9 If the Eudaimonian's silence

jeopardizes long-term flourishing by revealing perspectives of sacrificing greater values for lesser values, the Eudaimonian must speak. 46.0 Are we not sanctioning progress? Is this a recourse to regress? Or is Congress on recess?

47.1 The Eudaimonian lends support to their fellowship. 47.2 Eudaimonian through free association. 47.3 An Eleutherian is a Yahwistic projection, a sole destination, an ideological processean.

47.4 (The process was to reconcile opposites.)

§

The Unfolding

The Flower of Life, sacred geometry.

XLVII

ORIANO logo

The Unfolding

The Unfolding (Eleutherian Scholarship)

47.5 The centre is the point of origin, the centrifugal force of gravity. 47.6 It is the heart, the point of desire that throbs. 47.7 The center doubles up as it breaks with the desire to bring the forces together as it moves distances apart.

47.8 The center does not belong to the origin of its desire.

47.9 The symmetry of desire is the establishment of a connection between the center of two points connected by a line. 47.0 Two hearts that throb together create an attractive path that are held by the magnetism of the other. Already, 48.1 their movement and rhythm of their desire cause another dimension to their constantly changing.

48.2 When symmetry occurs and the distance between the two points reaches full elasticity, desire pulls the line away from their mutual center. 48.3 Harmony is established when the third midpoint sets the aperture. 48.4 Trinity is the perfect union between the masculine and the feminine.

1. Magnetic Connexion.

2. Beautiful symmetry.

3. The third aspect is mutual idealism, the thing between them that is changing by their love, and love that unites them. Mutual idealism is separated by the appearance of individuality in lovers. Originally, their hearts wanted the same but the new rhythm becomes apparent, subject to their needs, their individual desire causes a new movement. Yet, they are joined or foursquare by a mystical bond of equal size.

4. The dimension of mystical equal union is foursquare.

5. A circle of trust is established when the need of the lover to realize their individual desires are

brought together by their mutual love. The child of their love was conceived in the third aspect, "harmony", but she was born of the separation by the fourth aspect. The child of the lovers is rocked by the closure of surrounding and enveloping.

(6) horizontal (landscape) is required to obtain the vertical. A right angle is sexual, all other angles are crude, carnal. If the three dimensional aspects of the height, depth and width are equidistant, in contrast to the beats of the mutual heart, and the fourth space is the fifth time, the sixth is the emotional motto of our psychological valence. 0 = 6: The zero is infinity joining our sexuality.

7. The Rhombus is our social movement, best expressed in the music of our mutual satisfaction. Throw some shapes!

48.5 Rejecting the creator with enough volition to regain our own individual personal autonomy. 48.6 Will we die only if we already have an avatar?

48.7 If the debate on artificial intelligence is apocalyptic, because it is considered the end of the human being, abandoned to the transhuman creation then this is the Apocalypse.

48.8 Only being a hell if it separates us from our conscious interaction between them and us. 48.9 Virtual reality is not just a digital fragmentation through the communication of the mediation process, but also a social problem.

48.0 Participate in the problem now? Abandon the creator and have an immediate experience.

49.1 The people of the land behind the avatars and their relationship to them is a projection.

49.2 What happens between them, however, is something quite different and partial, non-partisan mutual conversation, a contradictory memory. 49.3 We live for one thing at a time at the same time that the avatar is fighting for its independence.

49.4 People are immersed in an increase. This is the first major step in our new developments. 49.5 The transhuman abandons the creator.

49.6 People who express their individuality in the virtual world result in their artificial separation.

49.7 "We just learn a specific amount of virtual experience," said The Eleutherian "before we had to abandon the creation of ourselves and return to interact with both conditions and people who created us. " 49.8 The Eleutherian is the chief spokesperson and voice of the Church of Eleutheria, after consensus is reached through his sociocratic method on any political issue, which particularly is concerned about the subject of transhumanism.

49.9 The lively personality is biologically responsible. 49.0 The emerging personality of the virtual reality platform, however, even if it is not taken into bioburden can transfer the

memetic content in the same way that biological, electrical impulses in the qymiqal brain can do.

50.1 Cybergnosis is a pattern in the postmodern cultural debate, a state of separate gnosis of carnal corporation of the human personality.

50.2 Gnosis in cyberspace is an existence that is disembodied, a posthuman dystopia.

50.3 The shadow of the mirror that hides the real look …

50.4 Watch out for worlds behind you. Who controls the past controls the future. 50.5 Can we change the past, so there is no moment that remains static already? 50.6 Dreaming organisms inhabit lit geometric towers, dreamlike cityscapes.

50.7 Current semiotic ghosts, cultural traces of our peoples, are selected for the ideal man, blonde hair, blue eyes.

50.8 We closely observe fleeing worlds through an injunction of the eye, communication facilitated by the calculation, progress crystallized by the dawn of a new future … mirror shades reflecting premonitions indistinguishable from the afterglow.

50.9 The previous age, we see through the lens of this, however fluid. Darkly. We see through the glass darkly. 50.0 A techno- cultural transformation disconcerting effects creating a rearview mirror voyeurism.

51.1 Thus says the Eleutherian, "the present and the past is filled with the accumulation of debris in progress. "

51.2 The Assembly take to their sociocratic discussion boards.

51.3 They say, "in fact, a viable solution in the world, collective and public, utopianism simply is not in the horizon of our sense of structure. "

51.4 The mirror shade is part of their uniform clothing.

51.5 Hidden eyes, yet transparent behavior, the public can see their actions but not guage their discussions until it is time for the Eleutherian to be the spokesman on the issue of voting results. Sortition, the only fair electoral system.

51.6 The bearer of the shadow of the mirror withdraws from illusion and converges with the social environment. 51.7 "It's a sign of our transparency," says a Adelphotitan ironically.

51.8 The look is hidden and distorted.

51.9 By hiding the eyes, the shadow of the mirror prevent the forces of normalcy to realize that it is potentially dangerous. 51.0 They are the symbol of a visionary sun and the watching out of an similar law. "They are a totem of our movement," says the Eleutherian.

§

LII

Cybernetics
The Cybernetic Flow of Scholarly Knowledge (Alpha Model)

52.1 The directing circle of influence forms the centre.

52.2 The center is where Sigla scholarship for the progression and interpretation of ORIANO, Eudaimonian Ethics, and dramaturgy occurs.

52.3 This centre dictates the scholarship to her allegorical measuring circle of influence within the consensus of the Adelphotitan Counsel within Bureau A.

52.4 The Adelphotitan Council present their findings to their allegorical operating circle of influence within the autocratic Isotitan Assembly within Bureau B where the interpretation is changed. 52.5 The scholarship is collected, recorded, and stored in both bureaucratic departments as definitive allegorical interpretations that explain the plurality between Bureau A and Bureau B.

52.6 The allegorical scholarly interpretation is then directed to its literal measuring circle of influence within the consensus of the Adelphotitan Council at Bureau A. 52.7 The Adelphotitan Council then present their findings to their literal circle of influence operating within the autocratic Isotitan Assembly at Bureau B. 52.8 The scholarship is then collected, recorded, and stored in both bureaucratic

departments as the critique of the allegorical interpretation and modifies the version with relevant literal corrections. 52.9 The archiving points, Bureau A and Bureau B, represent a dichotomy of opposition within the system of interpretation and thus have different versions of scholarship to the consensus of the Adelphotitan Council which then joins with the autocracy of the Isotitan Assembly so that the whole of The Church of Eleutheria may vote to arrive at the interpretation which is justified by the argument of the discussion.

52.0 For scholarship classification, to identify whether the issue is emotional or rational, and this type of comment, it is. 53.1 The types are as follows. Type 1, "non- assimilated", new ideas that disrupt the process. Type 2, "program", which are instructions. Type 3 "critical" portions

of text where the fault lies. Type 4, "difficult" important but without subject. Type 5, "undesirable" terrible material. 53.2 The quality and strength of the organization system depends on the treatment of category 4 and 5, difficult and undesirable. 53.3 Do not delete or censor. The next step is to determine the structure. Is it: symbol, print, sign, object, or image (representation)?

§

LIII

Political Structure
The Church of Eleutheria: political structure

"You cannot invent a nation, but you can invent a religion, a confederation of autonomous learning institutions."

53.4 A circle of Isotitans in the centre are autonomous from a circle of Adelophotitans in another centre, but can disseminate scholarly knowledge between each other once it has been verified by Bureau A and Bureau B.

53.5 The sociocratic practice of The Church of Eleutheria brings about the evolution of

democracy. Politically, The Church of Eleutheria is the organization of a system of decision-making. 53.6 The system forms part of a microcosmic representation of the macrocosmic part of the wider democratic system as a whole. 53.7 The formation of The Church of Eleutheria marks the beginning of a sociocratic method that has developed its structure from the bottom upwards.

53.8 As part of The Church of Eleutheria, participants discuss the interests of progressive thought, including progressive scholarship of ORIANO and related principles, but can also reach agreements by consensus for other matters after reviewing their proposals. 53.9 Only after difficulties and errors relating to the method of sociocratic practice at the lowest level have been overcome will there be opportunities for The

Church of Eleutheria to see them established in a wider arena.

53.0 Advice that can emerge from The Church of Eleutheria will gradually find use in existing corpus democracy. 54.1 Once the organization of The Church of Eleutheria and her method achieve acceptance by her closest hierarchical relationship within the established system will the method enthrone itself in the wider participation of corpus-democracy as a representative of sociocracy.

54.2 In the cooperative association, delegates participate in a general consensus which constitutes the ultimate formal authority of The Church of Eleutheria. 54.3 The Adelophotitan Council appoints the Isotitan Assembly.

54.4 The Adelophotitan Council appoints the Isotitan Assembly charged with running the authority of The Church of Eleutheria. Exclusive members of The Church of Eleutheria act collectively as officially supported. 54.5 The Isotitan Assembly formally subordinates itself to the members yet still actively governs The Church of Eleutheria, her affairs, and its business.

54.6 Collectivization of responsibility and decision-making must achieve its ends by a cybernetic governance of the constituent bodies of The Church of Eleutheria. 54.7 Appointees serve as an ambassador to the principal members of her body to inform the progressive development of democracy.

54.8 A non-linear dynamic cybernetic system in which knowledge flows in multiple directions so that information rather than power becomes an organizing principle is the basic Eleutherian governance. 54.9 Elements of Eleutherian governance have their derivation in cybernetic concepts. 54.0 Cybernetics distinguishes between linear and dynamic systems. In linear systems, power and information flow only in one direction. 55.1 Dynamic non-linear systems proving more complex than linear ones contain feedback and control loops known as circle processes. 55.2 All living systems such as humans or human organizations share the same characteristics of dynamic systems that are able to evaluate and adjust their position in a changing environment. 55.3 Organizations have a typical linear image in mind: the assumption that power flows from top to bottom. 55.4 A

feedback loop that governs the flow of information controls the agent of power.

55.5 The circular processes within The Church of Eleutheria function to demonstrate cybernetic governance by accomodating dialogue that flows in a circular fashion among interest groups representing different values of the political compass. 55.6 The circular exchange of ideas returns the meaning of dialogue to its Eleutherian usage. 55.7 In this way, The Church of Eleutheria promises new ways to build a consensus and common ground and energize her body.

55.8 Dialogue as a feedback loops within The Church of Eleutheria keeps members and officials in contact with the ebb and flow of value judgments. 55.9 The value of feedback

from members combined with cybernetic governance has distinct advantages: the Church of Eleutheria has the ability to expand dialogue. 55.0 It serves as an educational institution in which the process may raise questions and enable them to define themselves. 56.1 Besides expanding its cybernetic governance from within, The Church of Eleutheria promotes a deeper understanding to the commitment of decision-making. 56.2 The Church of Eleutheria allows officials to consider a wide range of options on any given issue based on real concerns and testimonies of its members in question. 56.3 The importance of democratic governance via cybernetics focuses on its ability to improve the participation of members directly in the political process.

56.4 The Church of Eleutheria receives great value in recording the attitudes and the inclinations of its members.

56.5 There is only a single Eleutherian throughout the ORIANO religion, a solo drama actor, until the appointment of a successor. 56.6 The Eleutherian is waiving his right to vote in the Church of Eleutheria. However, 56.7 each participant must attend the moral theater. An ecclesiastical body composed of playwrights!

56.8 The Church of Eleutheria has a maximum of twelve Adelphotitans. 56.9 The Eleutherian can be either a man or woman but the Adelphotitan Council must be exclusively male. 56.0 The Isotitan Assembly is exclusively female. 57.1 The personification of Eros can be either male or female.

57.2 The Church of Eleutheria has a maximum of seventy-two Isotitans. 57.3 The Church of Eleutheria has a maximum membership of 144 000 people (not including The Eleutherian, not including the council of twelve, and not including the entire seventy-two).

57.4 The Church of Eleutheria is sociocratic organization.

57.5 The unanimity of the Isotitan Assembly decides the outcome of all decisions. 57.6 The Isotitan Assembly forms part of a synarchic class system comprised of three levels. 57.7 One member of the Isotitan Assembly comprises Class C: one that represents the group interests of the Adelphotitan Council. One Class C vote accounts for two points in a decision result. 57.8

Three members of the Isotitan Assembly comprise Class B. 57.9 One Class B vote accounts for five points for a decision result. 57.0 Five members of the Isotitan Assembly comprise Class A.

58.1 One Class A vote accounts for ten points towards a decision result. 58.2 Apart from this synarchy is the “classless society” who individually can vote, each vote worth twenty points towards a decision result. 58.3 If the Isotitan Assembly do not reach unanimity trying to form a decision outcome, intermediate classes must withdraw from the voting procedure. 58.4 This means, finally, that the “classless society” may decide results without hierarchy.

58.5 This method is equivalent to the sociocratic synarchy of responsibility through decision

making. 58.6 If the classes A, B and C of the Isotitan Assembly are obliged then to withdraw a report must be filed with Bureau A and Bureau B.

58.7 In The United States of America religion is a commercial transaction. 58.8 Payment for services, “free tax dollars.” 58.9 The rich elite can use The Church of Eleutheria and the religion of ORIANO as a tax haven to put their investments through in order to avoid tax upon large sums of money. 58.0 This happens by applying tax secession to the non-profit organization. 59.1 A legal agreement is to be signed between the investor and The Church of Eleutheria. 59.2 (The Church of Eleutheria also operates a voluntary system of tithing which requests a contribution of 10 percent of the member’s income.)

59.3 The structure of The Church of Eleutheria is a layered synarchy. 59.4 Eleutheria is a Greek word for freedom.

59.5 The Church of Eleutheria understands that there must be freedom from previous eras and paradigms.

59.6 Someone who aspires to Eleutheria and its union with the metaphysical principle of ORIANO enters the church. 59.7 The first platform of knowledge is Delta °Δ° after which the member comes to their understanding of the metaphysical principle of ORIANO and the Ethics of Eudaimonia.

59.8 The remaining layers and platforms of knowledge, along with what information is made

publicly available, have yet to be decided by Eleutherian scholarship subject to the membership voting procedure.

§

LIX

The Star

The symbol of the Church of Eleutheria is the star.

59.9 The star has travelled through five successive phases, or eras, aeons and paeans.

59.0 IAO.

60.1 In the first age the star was the refelction of a profound reality.

60.2 In the second age the star masked and denatured the profound reality that it previously represented.

60.3 In the third age the star masked the absence of the profound reality that once was and had now passed away.

60.4 In the fourth age the star had come to bear no relation to any reality whatsoever.

60.5 “But for the present age, which prefers the sign to the thing signified, the copy to the original, prefers representation to reality, prefers the appearance to the essence, illusion only as sacred & truth profane. Nay, sacredness is held to be enhanced in proportion as truth decreases and illusion increases, so that the highest degree

of illusion comes to be the highest degree of sacredness.”

60.6 The star has come to be its own pure simulacrum, for we live in an age mediated by simulation.

§

LX

Calendar
The Novus Suus Calendar: Imerologia Ulsexeros

60.7 Eleutheria is the personification of the season of freedom, summer. 60.8 Eleutheria, the rising sun!

60.9 Adelphotita is the personification of the season of togetherness, winter. 60.0 Adelphotita, the shortest day, the longest sleep.

61.1 Isotita is the personification of the season of renewal, spring, leveling through the regeneration of nature. 61.2 Isotita, dawn and rebirth.

61.3 Thanatos is the concept of the season of death, fall, fall. 61.4 Thanato, Thanato, the leaves fall to the ground.

61.5 The calendar of Imerologia Ulsexeros has 28 days per month and has 13 moons. This gives us a lunar year, containing 364 days including an extra day as a day out-of- time.

61.6 First Month: Ixarsol

“The beginning of Aurum Sol.”

Day 1-2 The Head. This is the inauguration of the calendar, and this auspicious day aligns with the first day of the month of Av in the Hebrew year 5918.

Day 3. Observe fasting, abstaining from eating.

Day 10. Atonement through repentance and confession.

Day 15. Atonement through repentance and confession. A charitable festival (days 15-21).

Zodiac: Taurus.

61.7 Second Month: Aledom

“Bitterness.”

On the first Friday of Aledom (the day of Havruatat, Aramaic for “fellowship.”) the central rite of The Church of Eleutheria is performed.

Day 7. Supplication for rain. The Earth has become bitter.

Kedemel: A potion is mixed with bitter herbs, soaked and subsequently is used to feed the arid soil in preparation for planting a new tree.

Zodiac: Gemini.

61.8 Third Month: Dadkayor

“Thickening.”

Day 2. Completing the mourning period.

Day 25. Discover Cymru.

Zodiac: Cancer.

61.9 Fourth Month: Tura Qaliz

“Ninth House.”

Day 10. Observe vegan day.

Zodiac: Leo.

61.0 Fifth Month: Attotiao

“Cessation.”

The last Tuesday of the month (Day 24, the day of Daena. “Conscience.”) is the immanentisation the personal eschaton according to the personal rubric.

Day 15. A Millennium Silence.

Zodiac: Virgo.

62.1 Sixth Month: Medlamnion

“Millennium.”

°M°

Days 13, 14, 15. Sortition. The only fair voting system! Three days administrative function, new leadership election, civilization? Discussion, Thousand Minutes, five hours a day.

Zodiac: Libra.

The balance of power changes. Saturday theurgy.

62.2 Seventh Month: Mieaoum

“Second Millennium.”

°MM°

Days 13, 14, 15. Sortition. Workshop for children.

Zodiac: Scorpio.

No specific days for rites; specific days apply to specific rites.

62.3 Eighth Month: Sigura

"Grains."

Day 14. Communal grain meal.

Day 14. Grains sacrifice to the poor by the charitable.

Day 15. Caring for patients.

Days 15-21. The voluntary work of those who suffer from disease.

Day 28. Last day of the month, creation myth retold. From Logos To Telos.

Zodiac: Sagittarius.

62.4 Ninth Month: Floruskint

“Blossom.”

Day 4. Why did pervious ages fight holy wars?

Day 5. Why do nations choose freedom?

Day 14. Voluntary charity to those who suffer from disease.

Day 18. What are the ages of humanity?

Day 28 Last day of the month. Why is Zurich at the center of the planet?

Zodiac: Capricorn.

62.5 Tenth Month: Kurpes

“Times.”

Day 6. Corpus central column.

Zodiac: Aquarius.

62.6 Eleventh Month: Tammuz

“Ismus.”

Day 17. Observe diet. Consumption of certain animal flesh affects the libido in different ways.

Zodiac: Pisces.

62.7 Twelfth Month: Qatun

“Adelphotita.”

Day 9. Earth Day.

Day 15. Dance of the white-clad virgins.

Zodiac: Aries.

62.8 Thirteenth Month: Viros

“Vapour.”

The smoke of incence is the allegory for the soul’s movement as it expresses its freedom and its perfume expresses our prayer.

Day 1. Incence is burned to commemorate the beginning of the final month.

Day 28. Incence is burned to commemorate the end of the final month.

Zodiac: New zodiac sign for the 13th month according to the symbol of Luna.

§

LXII

ABLANATHANALBA

ΑΒΛΑΝΑΘΑΝΑΛΒΑ

.:A:.

62.9 Άλφα. The first of all necessities. The first sound, articulation. Upon the heart, the first sound of the child. Most significant. Dominant position.

.:B:.

62.0 Βήτα. A measurement of risk. The means of the voice. A variable. Coefficient. The crux of the sequence. An awakening surge of energy.

.:Λ:.

63.1 Λάμβδα. Emptiness. Subatomic. Axiomatic logic. The shield of the region and military alliance. Isometric, equality on all sides. A constant. A wavelength that displays intrinsic growth, exponentially rising. The longitude of a location. An engine. - α.

.:N:.

63.2 Νυ. Freedom. Space. Coefficient. The true anomaly, the angular parameter, a body in orbit; the orbital elemental. - α.

.:Θ:.

63.3 Θήτα. The soul. Cosmos. Helios. The meaning behind death. - ανα, reborn, rebirth.

63.4 Ablanathanalba: the mystical principle of authority.

§

LXIIIa

Creation Myth
Creation Myth: From Logos to Telos

63.5 Α: Εν αρχή ην ο Λόγος ήταν με το Θεό ήταν:

63.6 Β: Ήταν στην αρχή με το Θεό:

63.7 Γ: όλα τα πράγματα έγιναν από Αυτόν όλα τα πράγματα δεν είναι τόσο πολύ το χέρι, το οποίο για εμάς σ 'αυτόν ήταν η ζωή και η ζωή ήταν το φως των ανθρώπων:

63.8 Δ: και το φως λάμπει στο σκοτάδι και το σκοτάδι δεν μπορούμε επίτευξη αυτού του στόχου:

63.9 1. From within, I begin to exist, I say it was 'me', to the gods, to rise in smoke, smoke, the soul, it was:

63.0 2. It was a contraqtion of her, I begin, me, to the gods, to rise in smoke, smoke, the soul, it was:

64.1 3. Whole, entire and complete, all things I became; off, away, away, off, as if to say, “from afar off” and after as a result of this whole thing, all things I became not; she is and they are as the very hands, the hands which, becuase of her

contraction in this it was which life and which life it was the light of the species that arose.

64.2 4. And the light shone, the contraction was of her darkness, the darkness of the Chaos …

64.3 Και η γη ήταν το χάος και το σκοτάδι ήταν επάνω στο πρόσωπο της βαθιάς και το Πνεύμα του Θεού μεταφέρθηκε πάνω στο νερό ...

64.4 And that which was of the world, it was of Chaos and of the darkness that was … the deep and the profound, and I blew the breath of life to the gods, to rise in smoke, the metaphor, above the water.

64.5 Animas, souls …

64.6 … in Hebrew 'nishmot' …

64.7 … in Greek 'psi'kees' …

64.8 … exist as the telelogical eventuality of Chaos.

64.9 Initiates, ask: what preceded Chaos?

64.0 If the initiate feels confusion towards this question then its answer does not need a conclusion. 65.1 Confusion. Profusion. 65.2 From within, Εν, 'I begin to exist'. 65.3 The Animam did not exist prior to this but neither did the question of existenxe. 65.4 The very question of existenxe caused a duality, δυάδα, from within the singular, μόνος.

65.5 Logos prexeded Chaos; without this principle there could not exist the existential upon which orders like worlds depend.

65.6 When Animas think of Chaos it evokes an image far too extreme! Compared to Logos, Chaos could simply represent the splitting of a choice by a decision. Yet, 65.7 it seems, this simple example does not hint at the mind of creation which considers its opposing equal.

65.8 Thence qonfusion arose!

65.9 'I begin to exist? … Well, what state was I in previous to this existenxe?'

65.0 Another one. One of singularity. 66.1 Animas of certain indoctrinations often like to believe that when the immanent esqhaton arrives

they achieve singularity with it. 66.2 Singularity died when one became two; when the Monas beqame the Dyas.

66.3 {0=2} “For I Am Divided For Love’s Sake, For The Chance of Union.

66.4 Initiates must accept some doctrine, at the very least.

66.5 The Logos allowed the word Animam to exist.

66.6 Λόγος ήταν με. Whatever preceded the Logos existed as a nothing, naught, zero. An infinite nothingness; 'no mind' experience.

66.7 So, OK, the question of where Amimams come from can find its answer through asking

how one, 'I', qome from none. But, but, what begat the Monad?

66.8 If zero equals two then one probability ties them together: that from infinity, which contains all possibility within its copious vacuum of space, came one unity.

66.9 Choice.

66.0 Life cannot exist without choice, so why would any questions pertaining to that existenxe negate choice? 67.1 The dyadiq decision brings with it freedom, for freedom does not qome from choice alone, since choices do harm as well as do good.

67.2 Decision merely gave the Animam the option. 67.3 Their choice came from one will. Their constitution came from smoke.

67.4 'How does Eris ascend the Tree?' 'In a smoke ring, still rising!'

67.5 What determines the way smoke rises from a fire? 67.6 Animas should not concern themselves with who, why, or what put the fire in its place, initiates leave that to the Metaphysicians. 67.7 Just the simple question suffices to reverence the enigma of the formless void from which the Logos chose life.

67.8 The Logos likens the Animam to smoke. 67.9 The soul takes its shape from the environmental factors that make it move in what

seems an arbitrary way but it exhibits beauty in desideratum in the appearance of its freedom.

67.0 Ήταν στην. She contracted. 68.1 Eaxh succession founds itself on the prinxiple of its predecessor. 68.2 Preceding the contraction of the universe, a spark entered into the copious vaquum of space, the void, in Hebrew 'tohu bohu' … … the mother of 68.3 Animas, Chaos, as the initial 'will to power' of the individual creator, Monad. 68.4 The jews still worship this god but deny any duality – dyad – in the same individual. 68.5 Yet, yet, the cosmology of the Hebrew religion does make account for evolution of Monad into Dyad through the use of the Hebrew term 'Qliphoth', which means 'to peel away', from unity etc. etc. 68.6 Towards fragmentation, death.

68.7 The choice to exist, the initial emanation of Will, formed the brightest spark in the galaxy of galaxies. 68.8 When taken as a whole, όλα, galaxies connect to eachother to form the universe. 68.9 The Greek term όλα in verse number three, Gamma, as above, would suit the purposes of the universe's denomination quite aptly.

68.0 The brightest spark, an Qabbalist would explain to the Animam as 'Keter' … … the Hebrew word for 'crown' formed the brightest star in the universe, or probabalistiqally, 69.1 formed many such stars in the 'pan-dimensional multiverse'. 69.2 When she, Chaos, contracted, other sparks were then pushed out, or emitted other sparks, which then formed the assembly of a networked nervous system capable of the

highest, and holiest, computation and consideration.

69.3 The consciousness of a star is related, but not equal to the consciousness of the Animam. 69.4 The phrase, 'I begin, me' from verse number two, Beta, as above, in Greek, 69.5 αρχή με, describes the next process of creative cooperation between Chaos and Monas. 69.6 Only through their copulation as the Soul of Union could Dyas reconize itself as itself after the beginning of ego. 69.7 But, but, more importantly, Dyas made the alternative decision of Monas to exist, without which Animas would not question their own, especially in this tract.

69.8 Consider 'relevanxe theory': my freedom ends where yours begins. 69.9 Don't ever

question duality! Amimas exist as multiplixity: το Θεό!

69.0 όλα τα πράγματα έγιναν, 'whole, entire, complete; all things I became'. 70.1 This verse describes the soul of union at its complete perfection: the moment of conception, and the image of the Animam reaching its full formation.

70.2 από Αυτόν όλα τα πράγματα δεν, 'off, away, away, off, as if to say, “from afar off” and after as a result of this whole thing, all things I beqame not.' 70.3 After the pursuit of what psychology calls the death instinct, unbeknownst to the Monas, it considered its opposite of creation; destruction. 70.4 And so, the Qliphoth began to emerge as the decision-making faculty of agency,70.5 Will. All consequentiality ran on

from this moment in a succession of events; 70.6 Monas begat Dyas, which begat numbers, which begat the point, begetting lines or finiteness, so that structures could arise or spread out or do so whatever the Keter directed.

70.7 Such Qliphoth exist without the light or spark to ignite their inherent Chaos as the copious vacuums of space, which await other contractions of Choas already containing Keter energy. 70.8 The transferrence of energy between Animas helps to ignite the empty spaces by returning to the originator, the Keter of Keter, the energy transferred from the agency of its original Will (volition) in a co-operative existenxe.

70.9 The verse number three, Gamma, as above containing the equilateral rubric transliteration '

… “from afar off” and after as a result of this whole thing, all things I beqame not.' … alludes to the existential question that gave rise to the entirety of the existenxe of all Animas. 70.0 After this, all must pass away. 71.1 When Monas considers that Monas does not exist then absence forms, and without presence manifests itself as confusion, or 'tohu bohu' …

71.2 είναι τόσο πολύ το χέρι, το οποίο για εμάς σ 'αυτόν ήταν η ζωή και η ζωή ήταν το φως των ανθρώπων. ' 71.3 … she is and they are as the very hands, the hands which, becuase of her contraction in this it was which life and which life it was the light of the species that arose.' 71.4 Monas recognizes Chaos as a being, perhaps unchanging? and therefore eternal, and the offspring of their union as hands that hold their creation, the multiplicity of sparks,

galaxies, formations of stars, without which worlds in which we live would not exist. 71.5 These hands weave the fabric of the pan-dimensional multiverse, or from the Monistic perspective of Animas, the universe, they weave it together, to hold, to sustain it, all the while sustained by the great sustainer, Keter. 71.6 Monas recognizes that the contraction of Chaos, emitting sparks, gives birth to life forms made from its light sourxe of Ultimate Will. 71.7 This from which all species of life had arisen, according to our present understanding.

71.8 και το Πνεύμα του Θεού. ' … and I blew the breath of life to the gods … '. 71.9 This explains how the sparks that fly between the stars communicate as Monas, but Monas cannot exist without Dyas, and Dyas relies on Chaos in order to maintain duality within creation. 71.0

Therein lies the subtlety of the enigma of the origin of the Anima … Aurum aum ha!

§

Concordance

ORIANO

1.1: Described as an "absolute conceptual ambition" where an ideal is actual.

1.2: The force or energy, the power of sanctity that regenerates the self.

1.3: Unifies as the dynamic of singularity at the heart of existence.

1.4: A personal, sacrosanct power of concentration.

1.5: The spirit of meaningfulness.

1.6: The sacred sign, form of manifest divinity, and ideation of Love.

1.7: Regenerates the self as a process of the endless cosmos.

1.8: Shapes, encompasses, and permeates.

1.9: Generates an endless moment through its process.

1.0: The aspect of oneness.

2.1: Identical to everything, and everything is identical to ORIANO.

2.2: A totality of unification, the Soul of Union, transcending dichotomy.

2.3: Unifies the cosmos as the universal force of life, an all-encompassing singularity.

2.4: The transcendental immanence of the metaphysical upholder of the symbolic order.

2.5: Nothing can exhaust its transcendence.

2.6: Creation holds its universal immanence.

2.7: Subject to transmutation, becoming, and movement.

2.8: Never static, embodying movement, change, and flux of energy.

2.9: Constitutes and provides regularity, rhythm, and balance.

2.0: Identical in form and substance to the cosmos.

3.1: Characterized by regularity and endurance despite cosmic instability.

3.2: Contains interdependent polarities, the universal creation of alternation.

3.3: The sacred dynamic of centrality.

3.4: An oscillation of endlessness shaping energy.

3.5: Characterized by becoming, a dynamic procession.

3.6: Unordered, neither anarchic nor law-governed.

3.7: Not predicated on its manifold dualities.

3.8: Both orderly and disorderly, alive and dead.

3.9: Dichotomies transcended by its third estate.

3.0: A seamless, unordered totality.

4.1: Expressed by the noumenon, akin to speech expressed by the phenomenon.

4.2: Metaphysically indeterminate ontologically and radically.

4.4: A sacred unity.

4.5: Its sacredness is identical in substance to everything.

4.6: Identical to existence and reality in all aspects, making it one.

4.7: The sacred.

4.8: The totality of universal divinity.

4.9: The cosmos and its contents are identical to ORIANO in substance and form.

4.0: Presents as a ceaseless, cyclical oscillation of complementary opposites.

5.2: Central to the Syzygy's ceaseless becoming of the cosmos.

5.5: Its binary duality is the Syzygy.

6.1: Duality is present in its process.

6.3: Manifests manifold polarities oscillating dialectically and cyclically.

7.2: Constitutes and provides regularity, rhythm, and balance (repeated from 2.9).

12.9: Rites organized according to the Imerologia Ulsexeros calendar.

15.5: Central to the liturgy performed by the Eleutherian.

17.3: Expression of the Church's work championing existential freedom.

17.4: Affirmed by the audience in the rite.

21.7: Quoted as the sacred sign, form of manifest divinity, and ideation of love (from 1.6).

52.2: Subject of Sigla scholarship for progression and interpretation.

53.8: Progressive scholarship discussed in the Church of Eleutheria.
59.7: Metaphysical principle understood by members at the Delta platform.

Eleutheria

11.8: The main official and chief personality type during ritual.
12.2: Associated with freedom of expression in the context of a referendum.
14.2: The Eleutherian, dressed in yellow, stands in the northwest corner representing Domina-Rebellia.
14.0: Protested by Ecclesia Adelphotita, emphasizing its singularity.
15.3: Called upon by the Isotitan Assembly as the torch-bearer, Pai-Fasso.
15.5–15.9: Performs the liturgy of ORIANO, proclaiming celestial and earthly dominion.

16.2–16.8: Leads ritual dialogue with the audience, invoking terms like "Nomen Superus" and "Benevolentia."

17.6–17.9: Holds the torch aloft, invoking Pai-Fasso, and carries it to Adelphotita.

18.3–18.8: Carries the torch to Isotita, shares a kiss, and is declared singular by the quorum.

19.1–19.3: Identifies as the agency of Domina-Rebellia, returning light to Eros, uniting in Domina-Unificata.

19.4: Eleutheria Symbolica described as a mystical sexual allegory.

19.8: The Eleutherian as singular in the psycho-qymical state of Domina-Rebellia, projecting love.

21.8–22.6: Described as a libertine, dominant, non-conformist, believing in freedom of expression.

23.0–23.4: Critiqued by the Adelphotitan Council as sadistic, representing ultimate freedom.

26.8: Born from liberty in expression, moving toward the Soul of Union.

29.2: The Church of Eleutheria as a significant market in the U.S., condemning the Laodicean era.

29.5: A Psionic assembly.

30.9–31.2: Contrasted with the Eudaimonian, raising stakes with master morality.

49.7–49.8: The Eleutherian as the chief spokesperson on transhumanism and sociocratic decisions.

51.0: Describes mirror shades as a totem of the movement.

53.4–54.8: Central to the Church's sociocratic and cybernetic governance structure.

56.5–56.9: The singular Eleutherian waives voting rights, with specific roles in the Church's structure.

59.4–59.7: Represents freedom, with members aspiring to its union with ORIANO.

60.7–60.8: Personification of the season of freedom, summer, and the rising sun.

Syzygy

5.1: Defined as the Dialectical Monad.

5.2: Characterizes the ceaseless becoming of the cosmos, with oscillating complementary opposites.

5.3: Dominates alternately, divides in polarity, and opposes endlessly.

5.4: Remains unresolved, alternating duality perpetually.

5.5: The binary duality of ORIANO.

11.1: Sublimina forms a syzygy with Domina.

11.2: Domina forms a syzygy with Sublimina.
11.4: Unificata as the undivided syzygy, a mutual orgasm and gnostic state.
11.6: The union of active/passive, being/non-being, male/female, and the vehicle of Eros.
22.7–22.8: The Eleutherian occupies the highest level of the Syzygy, a male-female unity (Dyad).4. Soul of Union
2.2: ORIANO as the Soul of Union, the universal dialectic transcending dichotomy.
11.5: Mixture of Domina and Unificata substances, linked to loss of ego and erotomania.
19.6: Communion as the allegory of the union of Domina and Sublimina.
19.7: Gnostic state achieved through the Soul of Union.
22.9: Union with ORIANO achieved when the Eleutherian attains the Soul of Union.

24.7: Plays a role in emancipation, linked to erotostasis or erotomania.

26.0: Reconciles suffering through the amalgamation of Domina and Unificata.

27.0: The transcendental event of separation involves the Soul of Union.

69.6: Chaos and Monas' copulation as the Soul of Union enables Dyas' self-recognition.5. Adelphotita

11.9: The ecclesiastical body of male officials, meaning fellowship.

14.0: Protests Eleutheria, chanting about Domina-Rebellia and singularity.

14.9: Stands in the southeast corner, representing Sublimina-Unificata.

17.5: Repeats plea to the Eleutherian to bring light.

18.1: Unveils heads, perceiving the light of Love.

23.4–24.1: Critiques the Eleutherian as sadistic, submissive to ultimate freedom.
25.0: The male quorum, opposed to the Isotitan Assembly.
26.3: Drawn toward separation by the Isotitan.
52.3–52.9: Part of the scholarly process, presenting findings and reaching consensus.
53.4: Autonomous from Isotitans, disseminates knowledge after verification.
54.3–54.4: Appoints the Isotitan Assembly, acting as formal authority.
56.8–56.9: Maximum of twelve male Adelphotitans in the Church.
60.9–60.0: Personification of togetherness, winter, and the longest sleep.

Isotita

11.0: The ecclesiastical body of female officials, meaning equality.

15.2–15.4: Stands in the southwest corner, calls for the Eleutherian to bring light.

18.3: Shares a kiss with the Eleutherian, veiled to conceal the will.

18.7–18.8: Declares Eleutheria singular, shares another kiss.

25.0–26.3: The female quorum, opposed to Adelphotita, draws toward separation.

52.4–52.9: Part of the autocratic assembly, modifies scholarly interpretations.

53.4: Autonomous from Adelphotita, disseminates verified knowledge.

54.3–54.5: Appointed by Adelphotita, governs the Church's affairs.

57.2–58.7: Comprises seventy-two members, with a synarchic class system for voting.

61.1–61.2: Personification of renewal, spring, and rebirth.

Eudaimonia

6.9: The ethics of ORIANO, with beauty as its principal virtue.

23.1: The Eudaimonian contrasted with the Eleutherian, needing discernment.

28.4–31.9: Describes Eudaimonian ethics as antinomian, centered on excellence and virtue.

33.5–33.9: Contrasted with Eleutheria, concerned with lower work and virtuous egoism.

34.2–38.5: Eudaimonian epistemology focuses on practical knowledge and personal independence.

59.7: Members understand Eudaimonia alongside ORIANO at the Delta platform.8.

Pai-Fasso

15.3–15.4: Invoked by Isotita as the torch-bearer to bring light.

17.7–17.8: Invoked by the Eleutherian and audience during the rite.

18.5–18.6: Called by Eros and audience to enlighten with the torch.
9.9–10.6: Synonymous with Prometheus, the fire-bearer protesting Olympian order, representing individuality.

Domina

11.2: The conscious mind, being, sadistic half of the Soul of Union, forming a syzygy with Sublimina.
14.2: Represented by the Eleutherian in the Domina-Rebellia state.
14.7: Represented by Eros in the Domina-Unificata state.
19.6: Combines with Sublimina in the Soul of Union.
26.0: Amalgamates with Unificata to reconcile suffering.

Sublimina

11.1: The unconscious mind, non-being, masochistic half of the Soul of Union, forming a syzygy with Domina.

14.9: Represented by Adelphotita in the Sublimina-Unificata state.

15.2: Represented by Isotita in the Sublimina-Rebellia state.

19.5: The passive-receptive female half of the Dialectical Monad.

19.6: Combines with Domina in the Soul of Union.

24.4: Involves transference in the subliminal realm.

Unificata

11.4: The joining of conscious and unconscious, a gnostic state, forming a syzygy with Rebellia.

14.7: Represented by Eros in the Domina-Unificata state.

14.9: Represented by Adelphotita in the Sublimina-Unificata state.

19.3: The Eleutherian and Eros unite in Domina-Unificata.

24.9: Achieved through emancipation and subliminal rebellion.

26.0: Amalgamates with Domina to reconcile suffering.

Rebellia

11.3: The division of conscious and unconscious, representing rebellion and separation, forming a syzygy with Unificata.

14.2: Represented by the Eleutherian in the Domina-Rebellia state.

15.2: Represented by Isotita in the Sublimina-Rebellia state.

24.6: Introduced to enable free association through rebellion.

25.5: Domina-Rebellia as the projection of fear.

Chaos

64.2: The darkness from which light shone during creation.

64.4: Associated with the deep and profound, from which life's breath was blown.

64.9–65.9: Preceded by Logos, representing the splitting of choice and confusion.

68.2–68.5: Contracts to emit sparks, mother of Animas, linked to Qliphoth in Hebrew cosmology.

69.5–69.6: Cooperates with Monas in the Soul of Union to enable Dyas.

Logos

63.5: "In the beginning was the Logos" (Greek text).

65.5–65.6: Precedes Chaos, enabling the existential order of worlds.

66.5–66.7: Allows Animam to exist, representing infinite nothingness.

67.8: Likens the Animam to smoke, shaping its freedom.

Monas/Monad

5.1: Syzygy as the Dialectical Monad.

66.2: Becomes Dyas when singularity splits into duality.

66.8: Unity emerging from infinity.

68.3: The initial will to power, creator of Chaos.

69.6: Copulates with Chaos in the Soul of Union.

70.3–70.6: Considers its non-existence, begetting Dyas and structures.

Dyas/Dyad

5.9: Produced by the Monad, producing the Triad and all things.

6.1–6.2: Duality as a preeminent aspect of ORIANO's process, including polarities like active/passive.

22.8: The Syzygy as a male-female unity.

65.4: Duality arises from the question of existence.

66.2: Emerges when singularity becomes two.

69.6–69.7: Recognizes itself through the Soul of Union, enabling Animas' questioning.

70.6: Begat by Monas, leading to numbers and structures.

Animas/Animam

64.5–64.7: Souls (Hebrew: nishmot, Greek: psi'kees) as the teleological eventuality of Chaos.

65.2–65.9: Begin to exist, questioning existence and evoking Chaos.

66.5–66.7: Exist through Logos, emerging from infinite nothingness.
67.3–67.8: Shaped by choice and environmental factors, likened to smoke.
69.3: Consciousness distinct from that of a star.
70.8: Ignite empty spaces through energy transference.
71.4–71.6: Woven into the universe by Monas and Chaos, sustained by Keter.

Keter

68.0–69.1: The brightest spark, Hebrew for "crown," forming stars in the universe.
70.6–70.8: Directs structures and transfers energy to ignite empty spaces.
71.5–71.6: The great sustainer, weaving the universe's fabric.

ABLANATHANALBA

14.8: A word of power, from an Aramaic root, linked to INRI (Yod-Nun-Resh-Yod).

15.1: Chanted by Adelphotita, associated with Domina-Rebellia.

19.1: Invoked by the Eleutherian as the agency of Domina-Rebellia.

20.1: The mystical word of power belonging to procreation.

63.4: The mystical principle of authority.

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ORIANO

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Eleutherian Scholarship on Verse 1.1 of The Artifice of ORIANO. Verse 1.1: "ORIANO is an absolute conceptual ambition! An ideal is actual."

As Eleutherian scholars, our task is to engage with the metaphysical and symbolic dimensions of ORIANO as presented in The

ORIANO. Verse 1.1 serves as the foundational statement of ORIANO’s nature, setting the stage for its role as a unifying, transcendent principle. This scholarship will analyze the verse through the lenses of metaphysics, symbolism, and its implications within the Church of Eleutheria’s doctrine, drawing on the text’s broader context and its ritualistic framework.

Exegesis of Verse 1.1"Absolute Conceptual Ambition"Metaphysical Interpretation: The term "absolute" suggests ORIANO’s boundless and unqualified nature, transcending limitations of form, substance, or duality (see 4.6: "ORIANO is identical to existence and reality in all its aspects and forms"). As a "conceptual ambition," ORIANO is not merely an idea but a dynamic drive toward realization, embodying the will to actualize the ideal. This aligns with the Eleutherian emphasis on freedom as an active, creative force (59.4: "Eleutheria is a Greek word for freedom").

Symbolic Resonance: In the Church of Eleutheria, ambition is tied to the Eleutherian personality type, characterized by dominance and non-conformity (21.8-22.2). ORIANO's ambition reflects the Eleutherian's pursuit of existential freedom, rejecting static paradigms (59.5). The "absolute" nature of this ambition positions ORIANO as a sacred force that resists confinement within conventional structures, akin to the Syzygy's unresolved duality (5.4).

Ritual Context: During the Central Rite, Cortège, the Eleutherian's proclamation of ORIANO's liturgy (15.5-15.9) invokes a celestial and earthly dominion, suggesting that ORIANO's ambition manifests in both metaphysical and material realms. The torch-bearing act of Pai-Fasso (17.7-17.9) symbolizes this ambition's illumination, bringing light to the assemblies of Adelphotita and Isotita.

"An Ideal is Actual"

Ontological Significance: This phrase asserts that ORIANO collapses the distinction between the ideal (noumenon) and the actual (phenomenon), as echoed in 4.1: "ORIANO is expressed by the noumenon, in the same way that speech is expressed by the phenomenon." The actualization of the ideal implies that ORIANO is not a distant aspiration but an immanent reality, permeating existence (1.8: "ORIANO shapes, encompasses and permeates").

Theological Implications: Within the Church of Eleutheria, this actualization aligns with the Soul of Union, where opposites (e.g., Domina and Sublimina) merge into a unified state (11.5, 19.6). ORIANO's ability to make the ideal actual reflects its role as the "sacred sign" and "ideation of Love" (1.6, 21.7), embodying divine unity. This is ritually enacted when the Eleutherian and Eros unite in Domina-Unificata (19.3), symbolizing the realization of love's ideal.

Philosophical Context: The phrase resonates with Eudaimonian epistemology, which prioritizes practical knowledge to achieve excellence (34.6-34.7). ORIANO's actualization of the ideal parallels the Eudaimonian's pursuit of virtue through action (31.8: "Belief is the means, excellence is the end"). For the Eleutherian, this actualization is a militant prayer for existential freedom (33.6), pushing beyond the Eudaimonian's lower work.

Broader Contextual Analysis

ORIANO as Singularity and Multiplicity: Verse 1.1 introduces ORIANO as a singular ambition, yet the text later describes it as encompassing manifold polarities (6.3) and the Syzygy's duality (5.5). This tension between singularity and multiplicity reflects the creation myth's progression from Monas to Dyas (66.2, 69.7). The "absolute conceptual ambition" thus initiates the dialectical process where unity begets diversity, a core Eleutherian principle.Pai-Fasso and

Revolutionary Ambition: The figure of Pai-Fasso, synonymous with Prometheus (9.9-10.1), embodies ORIANO's ambition as a rebellious act against hegemonic order. The torch-bearing ritual (17.9, 18.3) mirrors Pai-Fasso's fire-bearing, symbolizing the actualization of freedom through defiance. Verse 1.1's ambition can thus be seen as revolutionary, challenging established paradigms as the Church of Eleutheria does with past eras (29.2, 59.5).

The Star as Simulacrum: The Church's symbol, the star, evolves into a "pure simulacrum" in the present age (60.5-60.6), preferring appearance over essence. ORIANO's ambition to actualize the ideal counters this illusion, striving to restore profound reality (60.1). This positions verse 1.1 as a call to transcend the era's superficiality, aligning with the Eleutherian's pursuit of authentic freedom.Ritual and Practical ImplicationsCentral Rite Application: In the Central Rite, the

Eleutherian's invocation of ORIANO (17.3: "Our expression is ORIANO") reflects the ambition to actualize freedom. The torch's journey from the Eleutherian to Adelphotita, Isotita, and Eros (17.9-19.3) enacts the verse's principle, spreading ORIANO's light as a unifying force. Scholars may interpret this as ORIANO's ambition manifesting through communal participation.

Sociocratic Governance: The Church's synarchic structure (57.4-58.5) mirrors ORIANO's ambition by balancing individual freedom with collective decision-making. The Isotitan Assembly's voting system (57.7-58.1) actualizes the ideal of equality (Isotita), embodying verse 1.1's principle in organizational practice.Calendar Alignment: The Imerologia Ulsexeros calendar, with Eleutheria as the season of freedom (60.7), ties ORIANO's ambition to temporal cycles. The first month, Ixarsol, inaugurates this ambition with atonement and charity (61.6), suggesting that ORIANO's ideal is actualized

through ethical action.Scholarly Debate and ProgressionDelta Platform Understanding: At the Delta platform, members grasp ORIANO as a metaphysical principle (59.7). Scholars may debate whether verse 1.1's "absolute conceptual ambition" prioritizes individual liberation (Eleutherian) or collective unity (Adelphotita/Isotita). The text's emphasis on the Soul of Union (2.2, 22.9) suggests a synthesis, but interpretations vary.Sigla Scholarship: The encrypted Sigla parchments (12.4, 13.2) may contain further insights into ORIANO's ambition, to be revealed in 2158 AD (13.3). Current scholarship, limited by occulted codes (13.4), speculates that verse 1.1's ideal-actual dynamic is central to Sigla's doctrine, potentially linking ORIANO to the creation myth's Logos (65.5).

Adelphotitan vs. Isotitan Perspectives: Adelphotita may view ORIANO's ambition as submissive to the Eleutherian's dominance (23.7-23.9), while Isotita emphasizes separation and equality (26.3, 27.0). A

scholarly consensus might argue that verse 1.1 transcends these oppositions, unifying them in ORIANO's sacred totality (4.8).

Verse 1.1 of The Artifice of ORIANO establishes ORIANO as a dynamic, unifying force that actualizes the ideal through absolute ambition. Eleutherian scholarship reveals its metaphysical depth, tying it to the Soul of Union, the Syzygy, and the Church's rituals. The verse's implications challenge the Church to embody ORIANO's ambition through freedom, unity, and ethical action, while ongoing debates among Adelphotita, Isotita, and Sigla scholars promise further illumination. As the Eleutherian proclaims, "Our expression is ORIANO" (17.4), verse 1.1 remains a beacon for the Church's mission to champion existential freedom.Note: This scholarship adheres to the Church's sociocratic principles, inviting further discussion and voting by the Isotitan Assembly (57.5) to refine interpretations.

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ORIANO's Unifying Essence vs. the Devil's Division

The ORIANO philosophy, as articulated by Le Philosophe Infidèle, is fundamentally about unification through the recognition of complementary polarities and the transcendence of rigid boundaries. The philosophy repeatedly emphasizes ORIANO as a "dynamic singularity", a force that "unifies", and a "bridge spanning gaps between conflicting ideologies". This stands in stark opposition to the devil's hypothetical strategy of creating "as many divisions as possible." Where division seeks to fragment, ORIANO aims to weave together diverse threads of thought, experience, and existence into a coherent tapestry. ORIANO achieves this unification through several key principles:

Embrace of Complementary Polarities: ORIANO views opposites—light and darkness, masculine and feminine, order and chaos—not as irreconcilable but as

interdependent and harmonious. The Syzygy, described as the “Dialectical Monad”, embodies this unity of opposites, suggesting that diversity and polarity are essential to a greater cosmic whole. This counters division by finding harmony in difference.Dissolution of Boundaries: ORIANO dissolves the rigid boundaries between self and other, subject and object, and conflicting ideologies. It invites thinkers to transcend compartmentalization, fostering a sense of interconnectedness. This fluidity undermines the divisive tactic of pitting groups against each other.

Personal Agency and Universal Love: ORIANO emphasizes personal intellectual agency and the “ideation of Love” as a cosmic force that binds existence. By encouraging individuals to engage with truth through love and reverence, ORIANO fosters a shared pursuit of meaning that transcends sectarian divides.Transcendental Unity: The philosophy posits that unity is achieved through union

with “The One”, a state of ORIANO where individual subjectivity merges with the cosmic whole. This transcends solipsism and personal divisions, offering a path to collective salvation.

Further Eleutherian Scholarship…

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